

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



419,111 CATHOLICS

Thomas F. Doyle

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NEGRO HEALTH IN WASHINGTON

Paul J. Taggart

•

RACE DISCRIMINATION IN LABOR

George Streater

•

CURE FOR PREJUDICE

EDITORIAL

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EDITORIALS • REVIEWS • STATISTICS

December, 1940

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— *The New York Sun*

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INTERRACIAL REVIEW

December - 1940

Vol. XIII

No. 12

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is full recognized, in laws, government, institutions and human conduct.

POSTULATES

• The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

• "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
— *Jacques Maritain*

• "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."
— *Rev. John M. Cooper*

• The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

• "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
— *Carlton J. H. Hayes*

• The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

• Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

• "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
— *Rev. Francis J. Gilligan, S.T.D.*

• Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

Editorials

CURE FOR PREJUDICE	179
IT'S ON YOUR DOORSTEP	180
NEGRO TEACHERS FOR BROOKLYN COLLEGE	181

Articles

419,111 CATHOLICS By <i>Thomas F. Doyle</i>	182
NEGRO HEALTH IN WASHINGTON By <i>Paul J. Taggart</i>	184
THE ILLOGIC OF RACE DISCRIMINATION IN LABOR AFFAIRS By <i>George Streater</i>	187
"ALL GOD'S CHILLUN GOT WINGS" By <i>Peter Joseph Seng</i>	189
LULLABY (Poem) By <i>Margaret McCormack</i>	180

Features

THE INTERRACIAL FIELD	178
THIS MONTH AND NEXT	178
XAVIER UNIVERSITY NOTES ..	181
PLAYS AND A POINT OF VIEW..	190
AS YOUTH SEES IT....	191
FROM HERE AND THERE DURING THE MONTH	191
BOOKS	193

INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	30,890

Number of Catholic Negro Churches	221
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	35,026
Priests Engaged in Colored Missions	300
Sisters Engaged in Colored Missions	1,100

Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

Catholics and Protestants In Plea for Just Peace

London, Dec. 21—Heads of the Protestant and Roman Catholic Churches in Britain put forward joint proposals today for the consideration of statesmen after the war to insure lasting peace.

They joined their own five proposals, aimed at social and economic equality and justice, with five Pope Pius offered last Christmas Eve.

The association of the churches, including the established Church of England, of which King George is head, was believed to be without precedent in such a gesture.

The Archbishops of Canterbury and York, Arthur Cardinal Hinsley, Roman Catholic Archbishop of Westminster, and Walter H. Armstrong, Moderator of the Free Church Federal Council, in a letter to the *Times* propounded "five standards" to guide statesmen in solving economic and social questions.

The standards proposed:

Extreme inequality of wealth should be abolished.

Every child *regardless of race or class* should have equal opportunities for education suitable to its peculiar capacities.

The family as a social unit must be safeguarded.

The sense of a divine vocation must be restored to man's daily work.

Resources of the earth should be used as God's gifts to the whole human race and used with due consideration for the needs of present and future generations.

— N. Y. *World-Telegram*

This Month and Next

In this issue we have another important contribution by THOMAS F. DOYLE. Last month this gifted writer issued a challenge to Americans of Irish lineage in the article "We Irish Can't Be Neutral." In this number of the REVIEW he proposes a program which will be of interest to members of the Knights of Columbus. Mr. Doyle, who was born in Ireland, came to America in 1926. For several years he was a reporter on the *Irish Times*, Dublin. . . . PAUL J. TAGGART is the author of a study entitled "Medical Facilities for the Colored in the District of Columbia" which has been published by the Department of Sociology, Mount Saint Mary's College. Mr. Taggart's article in this issue is a summary of his extensive survey. He graduated from Mt. St. Mary's in 1940 and is now a student at the University of Pennsylvania, specializing in sociology. . . . In this number we publish the winning essay in the contest conducted by St. Benedict the Moor Mission, Milwaukee. The author, PETER JOSEPH SENG, is a young Chinese. The pastor of St. Benedict's, the Rev. Philip Steffas, O.F.M. Cap., in announcing the winner, stated that seven hundred essays were entered. . . . This month we have another article by GEORGE STREATOR, a well-known Negro writer, who is a frequent contributor to the REVIEW. Mr. Streator is a graduate of Fiske University. He was formerly managing editor of *The Crisis* and for several years served as general organizer of the Amalgamated Clothing Workers.

* * * *

Sixth Anniversary

The sixth anniversary of the Catholic Interracial Council will be observed Sunday, January 19. The program will be sponsored by the Council and the Catholic Laymen's Union. Members of both organizations will attend Mass at 9:00 o'clock in old St. Peter's Church (Barclay and Church Streets). Communion Breakfast will be held at the Terminal Banquet Room at 10:00 a.m.

The afternoon program includes a reception and an interracial panel discussion at the De Porres Center—20 Vesey Street. This will be followed by Vespers and Benediction, at St. Peter's Church.

name of Christian Democracy. Mr. Adamic's movement is looking for a "common ground" among the various racial and national groups in this country. He approaches the problem cautiously but with a firm conviction that such ground can be discovered. We believe that the surest path to such a common ground is that which gives free play and a wide field of evolution to each and every one of our country's many diversities—which allows each group to preserve its traditions, its cultural and racial heritages, but not in such a manner as to impair our unity in all those things which concern our essential human nature, our essential rights, our full equality as citizens and as members of religious and cultural bodies.

A deep, a wide, a diversified yet harmonious philosophy of social unity is the key to the attainment of that common ground.

A live conscience as to the sin of prejudice; not just a philosophic or metaphorical sin, but an actual offense against God's holy law, that must be paid for in this world or the next—a clear picture of the social unity and equal opportunity of which prejudice is a violation: these are indispensable for its cure.

To these two elements let us add a third, in the style of an Oriental proverb. When groups of men of differing race or nation have cleared their minds and hearts of prejudice in theory, there still remains the task of setting a lesson to the world by exhibiting lack of prejudice in act. Nothing will so teach interracial or intergroup justice, nothing will so demonstrate the lessons just enunciated, as for such groups to engage in a common task for the benefit of the

community in which they live. In the matter of Negro-white relationship, such a task lies right at hand. It was indicated by the lady from Flatbush. Let the men of both races and of all religious bodies get together to eliminate the barriers that now exist to Negro employment in our cities and towns. Let them study together and act together. If this work is carried out, prejudice will be cured practically, radically and let us hope, forever.

It's On Your Doorstep

When the telephone rings in our office it brings with it as often as not an inquiry. More and more numerous are the inquiries. They are from worried people, from studious people, from busy people and from the unemployed. To the latter we can only give references to agencies where information may be obtained, for we run no employment agency. But even that much is sometimes welcomed by the inquirer.

Yesterday the phone rang with an inquiry, from a lady in Flatbush. "A colored boy has just arrived here from Georgia," she explained. (She was white.) "I thought I could find him a job. But he cannot get one anywhere. They do not want colored boys. What am I to do?"

"You can apply to the usual agencies," we replied, "and let him try his luck. They may be able to tell you of something open to a colored youth."

"But why can't a colored boy get a job?" She persisted. "It doesn't make sense. He hasn't done anything wrong. Why don't they give it to them?"

"Madam," we replied, "you are now experiencing for the first time what countless colored people have experienced for years."

"But it's all so curious," she urged. "It doesn't make sense. What's the reason for it?"

"The reason," we ventured, "is just that thing in people's minds which you are now up against. Some call it prejudice. At our Center here we are trying to do something to remove it."

"Well," she concluded, "I never in my life gave a moment's thought to anything about colored people. I never thought of them and never wanted to. Now I see you have got to think about them. I am coming down to see your Center one of these days."

No, this conversation was not startling. There was nothing in it that we have not heard a hundred times. But it is true. Moreover, it is just that sort of experi-

Lullaby

Here in my garden where no footprints are
Across the white and newly-fallen snows,
A crimson chalice on a stalk of thorn
Blooms the last rose.

And in a stable lighted by a star
A Child is born.

Ah, white my Love, lie still my Love
Upon that Mother-breast.
Soon there will be (Ah, red my Love)
How beautiful a Rose,
How sharp a thorn,
My Love, and oh, how deep a rest!

—Margaret McCormack

ence, such as this good lady had, which is usually needed to reveal to people the existence of a state of things that places barriers to opportunity and citizenship to hundreds of thousands of America's best youth as each year they come of age.

Must *everybody* have to wait until they are shocked into knowledge by a drastic emergency? Why not acquaint yourself and acquaint your neighbor with the reality even though it has not yet scorched you? Surely that is Christian charity and Christian prudence.

Negro Teachers For Brooklyn College!

A joint legislative committee has been investigating subversive groups working in the school system of New York City. At Brooklyn College—an institution maintained by New York taxpayers—evidence brought out that some twenty-five members of the staff belong to the Communist cells. Under their inspiration cliques of radical students ran most of the student activities to their own liking. When President Harry D. Gideonse attempted to reform things somewhat, a strike in the form of an unauthorized *peace* demonstration was pulled (the *peace* of occupied Finland, Poland, Lithuania, Latvia, Estonia, no doubt!) and the president's home and office were picketed day and night by paraders and telephone callers.

Naturally Brooklyn College will want to redeem itself by appointing truly worthy successors to the ousted Muscovites. Only a peculiar type of pseudo tolerance permitted them in the institution in the first place. Why not manifest a spirit of *genuine* tolerance by naming as many qualified Negro teachers as possible to the vacancies. Apart from a benighted or bewildered few, Negroes have been conspicuous by their freedom from subversive tendencies. Brooklyn College with 14,000 students has between seven and eight hundred teaching positions. Not a single member of the present faculty is a Negro. It is alleged that "Negroes have not applied for positions!" Perhaps they knew better! If the authorities want to do a gallant and dramatic thing, not to say an eminently just thing let them seek out qualified Negro professors for the positions available. Thus will the college stand redeemed and demonstrate to the public a spirit of true tolerance.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

LIVING ROSARY

The beautiful spectacle of hundreds of students holding high candles afire on the verdant turf of the magnificent Xavier University Stadium was again seen by a throng of Orleanians who gathered in the steel stands of the Oval to witness the staging of the annual "Living Rosary" by students of Xavier. The presentation is held annually by the University students in honor of the Feast of Christ the King, and many trek to the Stadium to honor the Saviour of mankind through reverence for the Mother of God.

Rev. Edward F. Murphy, S.S.J., Ph.D., Dean of the Department of Religion and Philosophy at Xavier, led the recital of the Rosary, and Rev. Dominic Marchese, S.S.J., the University chaplain, gave Benediction at the close of the Rosary from the beautiful open-air altar.

It was indeed an inspiring spectacle, the young men in blue saying the *Paters*, and the young women in white saying the *Aves*.

FIFTIETH ANNIVERSARY

On February 12, 1891, Reverend Mother M. Katharine Drexel pronounced her Vows, solemn promises to God, which dedicated not only her wealth but also herself to the sacred cause of Christian education. The occasion of February 12, 1941 will mark the fiftieth anniversary of the foundation of the Sisters of the Blessed Sacrament. The University alumni, through the Xavier Alumni Association are planning to participate in the celebration, to give evidence of their appreciation, and gratitude for the golden years of unselfish devotion to the cause of Christian education for the underprivileged which has ever been the goal of the Sisters of the Blessed Sacrament. All true sons and daughters of Xavier will rally to this call.

"College and University courses founded on Catholic principles, and grounded in Truth, prepare the young men and women of Xavier University for the problems of living."—*Mission Fields at Home*

419,111 CATHOLICS

By THOMAS F. DOYLE

One might be expected to take a deep breath before issuing what is virtually a challenge to the 400,000 members of the Knights of Columbus, especially when that challenge implies a neglect of one of the most serious moral and economic problems that has ever confronted this



country! The problem, in short, of the American Negro. The Knights of Columbus has been lauded by Popes and by members of the American Hierarchy for the multitude of its good works and its fine advocacy of Christian principles. To urge that it should add to the volume of its activities participation in work already being carried on by other Catholic agencies may seem captious. It is the purpose of this article to bring the interracial question to the attention of the Knights of Columbus, but no censorious intent inheres in the purpose. It merely stresses, among other things, the growing belief among interracial workers that the crusade for Negro rights requires for its success the active cooperation of every department of Catholic Action.

Those who are participating in the Catholic interracial movement have no need to be told of its importance in both secular and religious fields. They are sufficiently aware of the magnitude of the task to realize that until the great mass of Catholic laity and clergy are linked in sympathy and cooperation their labors will not be fully productive. The seed has been sown, but the harvest will be reaped only when Catholics in all stations in life are prepared to cooperate in the Negro apostolate as well as in the struggle to win political, economic and social justice for the Negro. The great continuing need, then, is in further preparing the ground and propagating the principles and in having the program taken up by other Catholic organizations having direct contact with great numbers of Catholics. If emphasis is laid

here on the Knights of Columbus it is because the society occupies so eminent a place in Catholic life in America. The plea presented is equally appropriate for every organization which is concerned however indirectly with the welfare of the Church and of the country.

Many factors tend to make the Knights of Columbus an invaluable agency in the cause of interracial cooperation. No other Catholic adult lay society has so large a membership. Think what it would mean to have 400,000 united, alert Catholics recruited in this campaign! In the ranks of the Knights are, besides priests, doctors, lawyers and other professional men, a solid representation of intelligent business men and trades men; in short, a Catholic élite with extraordinary power and influence. Its members are already well versed in the fundamental truths inherent in the interracial program and should need but a summons to join in a work that is of great ultimate good to the social order.

Not indefinitely can the members of this great Catholic society continue to walk as blind men while about them millions of ill-paid, ill-educated, ill-housed and economically-handicapped Americans plead for recognition of their rights as defined by Catholic teachings and the Constitution of the United States. This should be deemed not a work of mere election for any group linked to Catholic interests; it is rather a compelling obligation. The Negro is the poorest among the poor; he has the highest ratio of unemployment; receives the lowest wages; is denied the opportunity to work in many fields; is excluded from membership in countless labor unions. In no other country in the world will the Knight of Columbus find more destitution, more heart-rending need than that which exists in vast areas of this nation. Here are conditions of hopelessness and despair that outrage the Christian conscience. If he thinks that this is the language of exaggeration, let him examine the reports that have come from many sections; let him study the conditions in factory-owned towns, the share-cropper system that keeps entire families bound to paltry holdings to liquidate debts they can never meet. Let him consider the poverty, the denials and discriminations that impose multiple hardships upon families and family life. Let him read of the horror

of Negro lynchings, now being replaced by the no less terrible threat of midnight floggings and pistol murders.

Under the banner of the Church, the Knights of Columbus have waged a spirited fight against the forces of Communism in this country. But Communism is still with us. It is bound to remain so long as poverty and economic hardship prevail among large groups of the people. It is found among Negroes, many of whom point to scorn to the white churches, from which, they charge, there emanates too little of practical charity. It is the deliberate policy of the Communist to profit from the neglect manifested by so many Christian Americans toward the Negro. In many astutely publicized cases involving Negro rights, the Communist has loomed as a generous benefactor, thereby helping to foster the belief that he is the Negro's best friend, the exemplar of a new political order under which the Negro may expect the full realization of his political and economic hopes. Carter G. Woodson, Negro historian, is thus quoted by Rev. Raymond W. Murray, C.S.C., and Frank T. Flynn in their book, *Social Problems*: "The impatient 'highly educated' Negroes say that since under the present system of capitalism the Negro has no chance to toil upwards in the economic sphere, the only hope for bettering his condition in this respect is through Socialism, the overthrow of the present economic regime, and the inauguration of popular control of resources and agencies which are now being operated for personal gain. The thought is gaining ground among Negroes in this country, and it is rapidly sweeping them into the ranks of what are commonly known as Communists."

The degrees of the Knights emphasize the principles of charity, unity, fraternity and patriotism. The Order has performed a useful and at times a truly amazing work in building up strong and effective Catholic opposition to legislation at variance with Christian morality and sound patriotism. It has worked arduously to promote and protect Catholic interests and to propagate Catholic doctrine through the spoken and printed media. Always devoted to the education of the Catholic youth, it has endowed a Chair of American History at the Catholic University of America, and maintains there fifty perpetual free scholarships. Through the unified efforts of its members it was largely responsible for the observance of Columbus Day. In the first World War it organized an extensive program of religious and humane service

for American soldiers at home and overseas. Indeed, no organization of any faith responded in more generous measure than this great society which has branches in every State of the Union. Its work reaped high praise from scores of distinguished leaders.

The record is an impressive one, indeed, both quantitatively and qualitatively; but from this wealth of generous service the Negro has benefited little. Except insofar as its reiteration of Catholic principles are concerned, the Knights of Columbus has all but ignored the existence of the race discrimination and prejudice that has made tragic the plight of the underprivileged Negro. It is true that the Knights, with characteristic generosity, provided the \$40,000 needed to erect the first building of the Cardinal Gibbons Institute for Negro youth in Southern Maryland, and that in the columns of *Columbia* appeals have been made on behalf of Negro missions in the South.

It is fundamental in the Catholic interracial movement that the individual is morally obliged to combat racial prejudice just as he would any other moral contagion. The Knight of Columbus, by virtue of his membership in a great secular auxiliary of the Church, is doubly bound to exercise justice and charity toward the Negro. If the society is to prove an effective ally in the cause of interracial justice, there must be on the part of the individuals who comprise it, a wholehearted acceptance of Catholic teachings that decry discrimination in the treatment of others, particularly on racial grounds. The Knight must be the champion of the rights, religious, civil and economic, of *all* men. His championship must, when occasion demands it, be evidenced, not alone in the acts and pronouncements of his society, but in his personal life, in his external social, business and public activities.

Having already adverted to the many types of men who form the Knights of Columbus, and recognizing how widespread an influence these men exercise in the life of the nation, it is pertinent to stress the immense contribution that they can bring to the Negro and to the Catholic interracial movement. In the field of Catholic education, for instance, the influential voice of the society could undoubtedly bring about the admission of Negro students into all Catholic colleges and universities, where, in the absence of State prohibitory laws, the exclusion of Negroes must often be laid to the prejudice of Catholic parents and students. Among the Knights are many prominent in the labor movement, and upon these

devolves the task of helping to remove the discrimination that bars the Negro from membership in many trade unions, and, *ipso facto*, from the freedom of opportunity that is the right of every American worker. As employers of labor or as personnel managers, members of the society can exemplify real Catholicity by affording employment on a rational and just basis to Negro applicants. As a participant in national, State and local government, the influential Knight can help to bring about equitable allotments for public education, public housing projects, and health and recreational facilities for Negro citizens. In making public pronouncements, the order can take a firm stand on all legislation that affects the happiness and well-being of the Negro. It still has an opportunity to raise its voice on behalf of the anti-lynching bill, a long delayed measure which has been sidetracked by forces in the South that would keep the Negro handicapped by insecurity and fear.

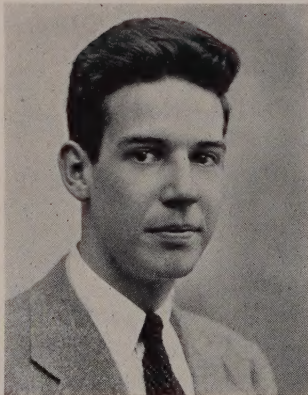
It should be part of the Knights' crusade to carry the principles and doctrines of the Church they serve

among all classes of men and to toil without respite for the repeal of laws and ordinances that violate the natural and legal rights of a large and defenseless minority. The Knight should not content himself merely with preaching that the Negro is equally a child of God, but should openly and persistently employ all the power and resources of his organization to effect a stable improvement in the spiritual, physical and temporal condition of the Negro. "Transport the infinite charity of Christianity," wrote Alphonse de Lamartine, "from the conscience of the individual into the conscience of government, and you will have created the Republic imperishable, for you will have incorporated into your government all that the age contains of truth and all that the Gospel contains of charity." It is the dedication to justice as well as truth and charity that stamps the interracial movement as highly important in the preservation of American democracy and that inspires it to enlist the cooperation and support of that great Catholic organization, the Knights of Columbus.

NEGRO HEALTH IN WASHINGTON

By PAUL J. TAGGART

The majority of visitors to the nation's capital are familiar with the architectural and scenic beauties, the splendid vistas, the magnificent distances, and the historic points of interest. Not many sight seers know about the people who live and work here. Like every large American city Washington is made up of too many people to whom the problem of obtaining a normal livelihood is grim, difficult and sometimes futile. Today it may be said that too many people are not born very well; too many are unable to live



very well; and too many die before they grow very old.

In spite of its grandeur and beauty, its wealth and apparent well-being, Washington happens to be one of those places where "too many people" are not born very well, do not live very well, die before they grow very old.

On the surface this may not seem to be so. In 1938, for instance, there were only about thirteen persons (12.92) out of every 1,000 in the city who died; this is not much higher than the number for the country as a whole, where almost eleven persons (10.6) out of every 1,000 died. And this with all causes of death considered.

A study of some very specific causes of death, such as infant and maternal mortality, shows that whereas for the United States as a whole, there were fifty-one infant deaths for each 1,000 live births, in the District of Columbia there were only 48.1. New mothers, too, as a general rule had pretty nearly as fair a chance

of surviving in Washington as elsewhere (5.54 deaths per 1,000 live births for the District as against 4.4 for the United States area).

We must consider the particular types of people who live in the capital city which had a 1938 mortality rate of 12.92 and the following year there came a slight rise, a rate of 12.98 in 1939. But in studying the population groups something else comes to light. It was found that if all the residents were divided into two separate groups according to color, the white man stood a much better chance of survival. The dangers to the colored man were 50% greater than those for his white fellow citizen. Where the general mortality rate for the white man is 11.2, that for the Negro is 17.7. Time to sit up and take notice!

With suspicions of a case of "too many people" an investigator looked into some specific causes. What about the prospects for new mothers? For the same year, 1939, the white mother was given two to one odds over the Negro woman—3.7 white maternal deaths per 1,000 live births as contrasted with 7.2 Negro. And the babies? The odds even jump a bit higher here. The white infant mortality rate exceeds that for the nation as a whole, at 33.6 deaths per 1,000 population; but the Negro rate for Washington is more than double this, at 78.9.

The "too many people" charge takes on factual substantiation. Even more so as the list of chief toll-takers among the diseases for 1939 becomes the subject of inspection. Pneumonia exacted a much higher cost from the Negro race than from the white, with the rates at 11.27 and 5.94 respectively. Heart disease placed its mortality at 42.79 as contrasted with 31.98 in the same respect. Tuberculosis rates presented convincing evidence: they were recorded at 3.57 for the white man—at 22.57 for the colored.

All of these figures are cited for the city as a whole. Examination of tract-of-residence records for 1937 reveals even larger disproportions, running in sections to more than four to one for infant death; to almost four and a half to one for pneumonia; to more than ten to one for tuberculosis. But additional evidence is unnecessary, though not lacking. The question of health in the District of Columbia is of more than ordinary sociological interest.

What agencies may be charged with the cause of this inordinately high mortality? It would be as unfair as it would be inaccurate to endow the Health Administration with the sole responsibility for the mortality and morbidity rates of Washington. But

there are further essential agents which are contributors to the problem of health. No one can doubt, as Ambrose Caliver has stated, the relation "of their (the Negroes') illiteracy, their economic insecurity, and unwholesome home surroundings to their health conditions."

It is in the correlation of the three major elements: socio-economic conditions, education, and medical facilities that an adequate background may be provided against which to view the real health question. Illustrative are a few examples. As a result of a recent study a classification of "sub-standard" was given to 20,000 of the city's dwellings. Seventy per cent of these are occupied by Negro families. In some areas bathroom facilities are lacking in 60% of the dwelling units, according to latest available statistics on the matter (1934). It may be added that these residence areas showing the greatest need for such facilities are almost without exception predominantly Negro by occupancy.

From the consideration of income, it may be pointed out that in 1938, 51% of the registered unemployed were colored; and two-thirds of the relief population for that same year were colored. A survey of Negro employment uncovered the fact that most of those Negroes who were working fell into a class receiving average weekly wages of less than \$20.00. An added relation is introduced when it is realized that about 60% of all colored female deaths from tuberculosis were among those classified as domestics, nursemaids, and as performing various other personal services—where the wage scale runs from five to ten dollars a week. The social significance of tuberculous domestics cannot be overlooked.

Ignorance of proper methods of hygiene and general health care plays no small part in District mortality rates. For instance, only 20% of both white and colored who came for clinical care for tuberculosis made their first call while in the minimal stages. A study of diets among the poorer classes revealed an appalling lack of knowledge concerning elementary food values, even when there is an adequate income for the provision of proper food. So prevalent is this situation that one social worker was led to comment that mortality and morbidity rates would be reduced if all the clinics were closed and the funds usually allocated for their maintenance were devoted to supplying an adequate diet to the Negro families.

What about facilities for health care? The Freed-

men's Hospital under the United States Public Health Service supervision is devoted wholly to the care of Negroes. Most of the city's hospitals make provision for colored patients, but there is still a need for additional facilities. To date there is no convalescent home for Negroes at any age. This deficiency indicates an expensive and short-sighted policy with regard to health preservation. Clinics have been established, again with many of the hospitals cooperating, in an attempt to provide treatment in some form or other for the colored. With the opening of the new South West Health Center, a long-felt need for a local center in that section of the city will be partially filled. An effort is being made to include Negro personnel among its staff, since the Center will be operating in a predominantly Negro district.

Yet with these gains considered, there remains a grave need for additional facilities to meet the high demand for medical treatment in the District, as noted emphatically in the recent survey by the United States Public Health Service. It would not be fair, however, to leave the impression that not much has been done in Washington for general health improvement. Mortality rates in most instances have shown a downward trend for several years. In the case of pneumonia this decrease has been notably rapid, and is obviously due to the 1937 pneumonia control service. It stands as an indication of the possibilities of effective health attention when concentrated effort is applied — supported by the necessary funds.

The Alley Dwelling Authority has been contributing excellent service in the name of improved housing. Its greatest labors have been directed toward the reclamation of condemned properties for Negro housing. In every instance its progress, while slow, has been marked with success.

Yet there remains much to be done, on all three fronts: socio-economic, educational, medical. In this last field there has developed a stumbling block of racial tension — a stumbling block which gives no promise of early removal. It consists of a policy of complete segregation in the professional sphere, on the basis of color. Until the completion of the new tuberculosis unit of the Freedmen's Hospital, there will be no opportunity for speciality training in any field whatsoever within the District for any Negro physician. No school now offering graduate work to the practitioner in Washington makes allowance for entrance of Negroes. Even the short courses and conferences designed to acquaint the medical man with

modern theory and practice in specialized fields welcome white patronage only.

The most striking example of the isolationist theory is that which limits the Negro physician to the staff of one hospital alone. Despite all indication of the tremendous physiological as well as sociological handicaps of this regulation, no Negro receives professional attention from a member of his own race in any but Freedmen's Hospital. The preponderance of evidence points to the social undesirability of this policy, from the standpoint of community health, but the policy obtains.

Just as the casual tourist can make his rounds of the Capital city, impersonal, cold, remote from the true thread of the city's life, so too can the social-minded student make his survey. It's so easy for the social worker to check over his mortality and morbidity tables as nothing more than statistical substantiation for a pet thesis, without adverting to the fact that each number means the difference between life and death to some human being, means sorrow and hardship to some family, means danger to the community as a whole. It is unfortunate that the factual approach has assumed so impersonal an apparatus as the statistical table. Unfortunate from the viewpoint of remedial action. It's so much easier on the nerves to think of a mortality rate of 12.98 than of real people suffering from diseases that could be prevented or cured. And so the really difficult job of the sociologist is not one of presenting an array of facts. The real task is the translation of the data into a motive for the expenditure of human energy in an effort to improve health conditions in the community.

In an awakened, enlightened community lies the life germ of true remedial action, a community which realizes that depressed socio-economic planes provide cess pools for disease; a community which realizes that diseased members inadequately cared for mean more such diseased members, a community which realizes that a policy of professional isolation, presumably working to the advantage of the majority, operates actually to the detriment of the whole.

No less an authority than Dr. Thomas Parran, Surgeon General of the United States Public Health Service, sums up the case with a pointed appeal: "We could not exist as a nation, half half slave and half free. We cannot exist as a nation, half whole and half diseased. . . let us begin where there is the greatest useless loss of life, which is among our Negro citizens."

THE ILLOGIC OF RACE DISCRIMINATION IN LABOR AFFAIRS

By GEORGE STREATOR

Periodically in world history the questions about labor organization crowd out almost everything else. This is not amazing information since most people want to work at something. It is information, nevertheless, to make it known in this democratic country that a man's color, race, religion, place of birth, and so on, are often more important than skill, in determining whether or not a man will be hired for a given job.



There are all sorts of educational *tests* to separate the skilled from the unskilled, but when it comes to railroad employes it is not skill but race and color that determine whether a man is to be employed. In these days when even Government agencies are testing their efficiency in rooting out *saboteurs*, the Brotherhood of Locomotive Engineers has stood for a more direct method in making sabotage easy. A year ago the *Labor Information Bulletin* (September, 1939) informed the American people as follows:

"The constitution of the Brotherhood of Locomotive Engineers specified that no person can become a member of the Brotherhood *unless he is white*, twenty-one years of age, and can read and write the language used in operating the road where he is employed. He must be a man of good moral character, temperate habits, and employed in active engine service."

[Italics ours.]

This Brotherhood—one of the most powerful in America, and not a member of either the C. I. O. or the A. F. of L.—might tell us whether the constitution itself is of good moral character when it bars one-tenth of the nation from employment and its benefits! But let us go farther into the subject. Has the reader heard of the Brotherhood of Railway Clerks which determines in a measure, the personnel of railway mail clerks and those who handle mail on the platforms of our railway stations? Well, here is what the same journal recorded in the October, 1939 issue:

"The constitution of the Brotherhood of Railway Clerks restricts membership in the organization to *white workers exclusively*."
[Italics ours.]

It is well to point out that the Federal Government has been placed in the position of dealing directly with these Jim-Crow unions, particularly the Big-Four railroad brotherhoods (Locomotive Engineers, Firemen and Enginemen, Trainmen, Order of Railway Conductors). But it will take a lot of hair-splitting to prove that a union which bars the colored citizenry from membership has the right to Federal protection. Are there lawyers to take up this question? It is ten times more important to Negro wage earners than many another piece of legislation that creates a fever in the popular mind.

This point of view must be understood if we are to take seriously all efforts being made to make this a unified nation. The nation can not be unified so long as the Government condones rank discrimination. Let us set up a few hypothetical cases which do not require a lawyer to understand, analyze and interpret.

What would happen if one of New York's subway trains decided to go off for a merry lark (like the dream trips of ferryboats to ply the high seas). Suppose our train from the 8th Avenue Subway were to set off for Boston with its colored conductor, and perhaps a colored motorman in charge? If the signals were set right and the men read the signals correctly, what would happen? Except for the fact that the train would arrive in Boston instead of Brooklyn—a delay of four hours or more—the passengers might be no wiser.

That is to say, passengers accustomed to subway conductors who were colored could adjust themselves to railroad conductors who were colored. On the other hand, some Son of the Confederacy might be told that the train was breaking precedents, and would immediately become violent. Still, most railroad lines in the South carry freight, and it is here that colored men work as brakemen and firemen. A mishandled freight train can murder the crew of the passenger train and all its passengers in one big

crash. (By the way, has the reader recalled a Pullman wreck that did not bring out a brave black porter who stood above white engine crews accused of careless handling of the train?)

WHY WRITE AT ALL?

The purpose for which this article is being written is to help white people who want to do the right thing to get at the bottom of some of our troubles. There is a tendency among well meaning people to sit about bemoaning the state of affairs without getting at the bottom of the problem. The problem is "Jim Crow" in employment. It is not possible to argue that putting black people to work here and there would solve the American economic problems. But it would save America's soul and prevent its leaders from being turned back from Heaven for operating a Jim-Crow institution.

Now, just why do we *pick on* the railroad train? We do so because twelve years ago we were employed as a waiter on the Pennsylvania diner, running between Pittsburgh and St. Louis. In this service, we saw intelligent colored waiters working frequently under very ill-tempered stewards. The stewards were white. Some of them were good men. Many were race-horse toffs. But gentleman or *toff*, the colored man can never rise above the rank of waiter-in-charge.

Yet, much of this discrimination is psychological. It is not wholly true to say that the colored man can not rise above the rank of waiter; for, the Pennsylvania hires colored chefs, a good-paying job. The New York Central hires both white and colored kitchen crews. But no American road will hire a colored conductor or engineer; or a new fireman or brakeman, under existing contracts with unions. They will hire no colored engineers, but they are already hiring white porters and waiters! The white porters are called, what? attendants? The maids are stewardesses? The girl waiters, too, have some sort of fancy name.

The upshot of it all is that Pullman Porters' union or no Pullman Porters' union, Jim Crow is advancing on our railroads in jobs that were the mainstay of Negro employment for many years. Does this present an enigma, that first we see created *Negro* jobs, then see them taken away?

Meanwhile, the Government is taking certain actions in an entirely different but not unrelated way. The Attorney General's office—that is to say, Mr. Thurman Arnold—has been carrying on a veritable campaign against certain trade unions which have entered

into certain forms of *economic discrimination* against the American people. The question of race discrimination has not entered Mr. Arnold's bills of particulars, but it should. If we push the logic of our claims—the logic, the fairness, the Christianity—we will make progress even with so hard-boiled a lawyer as Mr. Thurman Arnold.

The Attorney-General's office has been able to bring before the courts bills charging certain craft unions and manufacturers with actions injurious to trade. These indictments are of a general nature so far as races are concerned. If benefits accrue from these court actions they will help the Negro small business man as well as the white business man. But they will not benefit the Negro workers in those trades where certain crafts which monopolize contracts can refuse membership to Negro workers; or, make admission extremely difficult by prohibitive enrollment dues set up against Negroes, but dropped when white men are taken in.

Now, if this is a national emergency, race discrimination certainly strikes at national unity. Let us draft a short preamble for our legal arguments: Fifteen million colored people are a part of our nation. Other race groups have consistently acted against colored people, emergency or no emergency. But because the words *democracy*, *fair play*, *unity of the nation*, etc., are on almost every man's lips, let us strive to make these words real. Let us look at the *legal* side of the question.

For example, why should we not restrain a firm from holding a Government contract if that firm discriminates against Negroes who seek employment there? What are the possibilities of the precedent established by the recent decision of the Supreme Court that prevents neighborhoods being closed to Negro residents?

There are other ways to work out these problems. We prefer the way of moral suasion, applying principles agreed to by civilized, God-fearing people, and applied to all groups, Christian, Jewish, Mohametan, pagan, or what-not. Now, here is a case in point.

The country is considered in dire distress. Jones builds airships, a real social need, it is said. But Jones is so busy making money that he forgets that while he builds aircraft to save the country, he refuses to hire workers drawn from a race that makes up from one-eleventh to one-tenth of the population. So, we use Christian suasion first. Then, if Jones is slow, we resort to the law for a remedy. If Jones

defies the law, one of two things will happen. Either Jones is separated from society, or his plant is separated from his management until he reforms.

Suppose a political movement built around the basic idea of the confiscation of large essential industries gets under way and Brown, a colored man, has been discriminated against by the Jones Aircraft Company. Is it not likely that Brown and all his

family and friends will vote for that party? Once this started against aircraft, action could be taken against railroads and other industries.

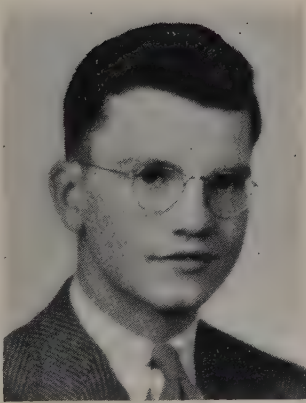
We stop the discussion to sum up two points. The trend of the world is towards social disorder. We can stave it off by working for social justice in America before it is too late. It is idle to talk about *world democracy* unless there is *democracy at home*.

"ALL GOD'S CHILLUN GOT WINGS"

By PETER JOSEPH SENG

Africa is the mother of the cradle of civilization. Africa is the stepmother of the world, and Africa holds the greatest treasure to be found in this world. And yet most men cannot find them. Men have died, and starved and sinned in vain, trying to wrench from her the cheapest of her treasures: her gold, diamonds, silver and ivory, and yet the most priceless they have overlooked. They have left behind those treasures for which the Light of the World, stretched out in the agonizing throes of crucifixion and overwhelmed by the ingratitude of mankind, yielded up that most pitiful of cries: "I thirst!" They have left behind the souls of her peoples.

Some, however, have worked in these fields "white unto the harvest" and have reaped a small part of the harvest. Too little is known about those African martyrs who gave their lives in proof of their strong love and simple faith. Some of the tortures endured by God's black children surpass description. They were mutilated, torn, beheaded, beaten, and some of these children were burned with slow fires. Yet in our *civilized* life how many men lost their faith only because of financial ruin brought on by the depres-



sion? How many men cursed their Creator because their fields alone were burned up by the sun in the drought? Faced by these facts who is there who dares to talk of the supremacy of race over race? These Negro martyrs were mostly children, believing only with the simple faith of children, children so eager to prove their burning love for Christ that many delivered themselves up to the executioners.

Their tender solicitude for each other, their own deep humility was one of the most tender acts of their martyrdom. It mirrors upon that love and humility of the early Christians who perplexed their Roman persecutors because they "loved one another so dearly." Even as the rabble jeered at the Crucified Saviour and defied him to come down from the cross, so did the pagan persecutors hoot and jeer at these children. And even as the Romans wondered, so did the cruel executioners of these children fail to fathom the reason why these young martyrs were so calm in the face of death, so loving in their exhortations of perseverance which they tendered one another in those moments throughout their last agony.

And when the last flaming green of the jungle faded from their eyes, and the final shouts of their tormentors no longer pierced to their aching senses, when no longer the flames of their torment racked every cell and fiber of their young bodies, and when the last ember of life expired, they must have opened their eyes to a new world to see a lady in a blue mantle coming to gather God's little black seraphim to her bosom to lead them to the heavenly throne of her Son who loved them so much: "for of such are the kingdom of heaven."



PLAYS And A Point Of View

By THEOPHILUS LEWIS

MEN OF GOOD WILL

[This was written several years ago before I became a Catholic.—T. L.]

I think it is the Gospel of St. John which gives the most lucid revelation of the significance of Christmas. Other Evangelists relate incidents preceding and attending the birth of Christ. The writer of the Fourth Gospel proceeds at once to the spiritual meaning of the Saviour's advent, speaking in language which men endowed with the creative faculty can easily understand.

"In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not."

That is all, or almost all, John has to say about the coming of Jesus into the world. In his next paragraph he writes about John the Baptist. Those few sentences reveal a wide gulf between the approach of the Fourth Gospel and that of the other three.

John saw that religion is the creative element, the masculine principle, in history. The Angels sang of good will among men. Now, good will was in the world long before Jesus was born. John says the Word, that is, the Eternal Good Will, was in the beginning. Jesus Himself implied the same thought when He said, "Before Abraham was I am." The social scientist, the psychologist and the artist of the twentieth century know that of all the characters of history the Galilean is still the most admirable.

All things were made by Him and without Him was not anything made that was made. That is no outburst of empty rhetoric or religious fervor. It is literal fact. The story of human progress in historical time is simply the story of good will among men justified by the Good Will of the Saviour. Since the advance of civilization has depended on good will it is logical to assume that without prehistoric good will civilization could not have begun. I have heard about the profit-incentive of progress, the self-interest motive. But isn't it possible that Palissy could have made a good living, and probably grown rich, by making pottery just a little fancier than his competitors could produce? He chose to spend his money and his life in an effort to rediscover a lost art. The genius of Mozart could have turned out a popular tune every week. But he waived the reward of popularity, preferring to create beauty for humanity rather than mere pleasure for his contemporaries, even though it meant a life of privation and

an unknown pauper's grave. Did Wilberforce, John Brown and Thaddeus Stevens think the slaves they tried to set free would ever be able to pay them for their services?

Those men, as any competent psychologist will tell you, were not motivated by self-interest, but by the desire for self-expression. They were not satisfied with the world as they found it and yearned to make it better. Take the great inventors, the topmost artists and the first-line statesmen, and analyze their motives by a laboratory process. You will find in enough instances to establish a law that they were motivated by good will. They wanted to give their fellow men a better way of doing things, more beauty, more freedom or a more orderly way of life than they had known before.

Men who do not possess the creative desire never bring anything new into existence. They use their energies exploiting things which have already been created. When you count the cost in terms of personal gain, good will is always a hazard. That is why only daring men can be followers of Christ. To create something, in thought or material, is to take a chance on the future. The Devil is a conservative. He puts his money on the favorite. People who string along with the Prince of Darkness never create anything. The best they can do is to copy something that has already been created. Without the spirit of good will, says St. John, was not anything made that was made. Change the tense to the present and the saying is just as true.

Somebody, perhaps it was Nietzsche or Schopenhauer, started the modern libel that Christianity is a slave religion; that is, a religion for weaklings and inferiors. The man who started that libel was talking in his sleep. I never heard of a weakling who was willing to have ten-penny nails driven through the palms of his hands. Jesus Christ endured the torture of having spikes driven through His hands and feet, when he could have gotten off scot-free by making a technical denial of the charges against Him. The early Christians, before they would deny they would deny their faith, permitted themselves to be fed to lions, boiled in oil or ignited as living torches. If they were weaklings, I wish there were a hundred thousand such weaklings among American Negroes today.

Another libel is the assertion that Christianity is a religion for the disinherited, a creed that makes the have-nots contented with their lot by promising them pie in the sky. History refutes that lie on almost every page. The glory of Greece was not an abundance of gold and gems but the spiritual wealth created by her sculptors, philosophers and dramatists. Who gave the world the renaissance, bankers or poets? Jesus Christ taught that life is too precious to be spent in gathering such trinkets as glittering crystals and little pieces of shiny metal. Moths cannot devour and rust cannot corrupt Shelley's poetry. When the beauty of *The Skylark* once enters your mind no thief can steal it away from you.

Nor is it true that the religion of Jesus is a creed of ignoble content. To follow in the way of Christ is to be filled with what Longfellow called the "Divine discontent of noble minds." It is the doers of the Word who have led the age-long fight for social justice. They are the torch-bearers of peace, pioneers of freedom. It's smart to be a Christian.

AS YOUTH SEES IT

EDITED BY YOUTH

"Charity is a virtue; social work is a method. Charity is an ace of religion; social work is an adaptation of science. Charity is a virtue that implies an attitude of benevolence, first towards God and then towards our neighbor with a view to the latter's temporal and spiritual good; social work implies an attitude of research and administrative efficiency for the purpose of eliminating or correcting social problems. . . . Charity is a thing of the spirit; social work is a thing of the mind. This distinction does not put social work as a thing of the mind. This distinction does not put social work in opposition to charity. It is a difference, not contradiction."

These are words taken from a sermon delivered at the Cathedral in Chicago, by Bishop Karl J. Alter, to the National Conference of Catholic Charities. They are words which have the simple, rhetorical beauty possible only in the expression of truth. They are practical words, and we who, as a group, have evinced a fervor for social reform, such as no Youth before us has ever shown, would do well to ponder and be guided by them. Is not, after all, the Society in which greatest Social Justice is achieved ruled entirely by Charity? Social work is a chore; Charity is a privilege.

* * * * *

"In the middle of April of this year, the Catholics of the South came together at Atlanta, Georgia, for a meeting, took a deep breath and plunged into the depths of their collective problems. Three days later, they came up, gasping but still game, and holding in their hands a prize which they will be examining for the next twelve months in the firm belief that they have in it a treasure of great price. . . . The name of the prize is the Catholic Conference of the South."

With these words Father Wilfred Parsons, S.J., opens his interesting article, "Dawn Over Dixie." This article is available in pamphlet form and should be read by all of us who hope to be effectively active in the cause of Interracial Justice. "The Negro apostolate is the greatest apostolate we have today," was a remark made by Father C. C. McIntyre, O.M.I., of Sumter, South Carolina. Most of us do not realize that apostleship, far from being reserved to members of the priesthood, is a right, a duty personal to each of us; we are, all of us, members of the priesthood. ". . . the solution of both the religious and economic problems of the Negro emerged on the basis of his being an ordinary human being, loved by God and to be loved by man, rather than on any special aspect of his case." Charity is a natural consequence of such an attitude.

"It is not very well known as yet to the world at large that a great movement is sweeping over the South on the Negro question." It is a healthy sign, when the cure of an ill is begun at its very source. But anyone, versed merely in practical remedies, knows how important it is that preven-

tive measures be taken to keep the ill from spreading to the outside, or from being hindered in its course of recovery by allowing members other than the aegected one to be exposed to sickness through inactivity.

We are members of two great bodies: the Catholic Church and the United States of America. It is for us, too, to be active in the treatment of an ill, which through local, largely, to the South, yet affects (and less remotely than we realize), the other parts of our country. The question "who is going to carry all this out?" need not go unanswered.

Incidentally, for anyone interested in securing this pamphlet, which is Pamphlet #2 of the C.C.S. Service, the address of the Executive Headquarters: 810 East Grace Street, Richmond, Va.

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Christmas looms perilously near, and most of us are faced with prospect meeting a shopping deadline so that we may be prepared to give. It is an admirable verity, one which we hasten to admit with pride, that most people actually do derive more pleasure from giving, in the material order, than from receiving. Unfortunately, this is not always so in the spiritual order. Perhaps those of us who read this REVIEW, who are Catholic-minded, Catholic-trained — who have received so much more than we shall ever be able to give, would find an even deeper pleasure if we would follow the eloquent advice of our Apostolic Delegate, Archbishop Cicognani: "man desires and wishes effectively to assist his brethren by giving all that he can and should give; to give part of himself, to sacrifice a portion of his time, his possessions, and his deserved repose, to love even when that love entails personal sacrifice." Christmas, Christ-rebirth, can be ours every day, because it is the Feast of the Supreme Gift . . . the Gift which is Infinite and whose re-giving leaves it still exhaustless.

—MARGARET MCCORMACK

FROM HERE AND THERE DURING THE MONTH

● CATHOLIC CONFERENCE OF THE SOUTH PUBLISHES ITS FIRST PAMPHLET

The Catholic Conference of the South, which was organized at the Southern Conference on Catholic Activities, which was held in Atlanta in April of this year, and whose purpose is to unify and coordinate Catholic endeavor in the Southland, has published the first of a number of pamphlets which will be distributed throughout the South.

This first pamphlet of the C. C. S. Service is entitled "The South Catholic Discovers Itself," and its author is the Reverend Francis J. Byrne, S.T.D., Diocesan Superintendent of Schools.

Father Byrne begins his pamphlet with words spoken by the Most Reverend Gerald P. O'Hara, Bishop of Savannah-Atlanta, at the Second Annual National Social Action Con-

ference in Cleveland last June: "You have heard President Roosevelt say that the South is the country's No. 1 economic problem. Let me say to you that the South is the Church's No. 1 religious opportunity."

The pamphlet's author also comments upon discussion of the Negro problem by the Most Rev. Thomas J. Toolen, Bishop of Mobile; Sister Peter Claver, M.S.S.T., the late John P. Grace, of Charleston; Stephens Mitchell and Miss Sarah Fahy, of Atlanta.

● NEW CARBORUNDUM PRINT PROCESS CREDITED TO NEGRO WPA ARTIST

Harrisburg, Pa.—The discovery of the carborundum print process by Dox Thrash, 48-year-old Negro artist employed on the Pennsylvania WPA Art Project in Philadelphia, in collaboration with a group of project artists, is regarded by authorities as one of the most important developments in the technique of fine print reproduction since Aloys Senefelder invented lithography in 1796.

Because of this new process, printmakers and artists are able to widen the range of tone in black and white as never before. The discovery of the carborundum print process led to the development of carborundum etching by Claude Clark, a young WPA artist.

One of America's leading artists in his own right, Mr. Thrash began experimenting with carborundum powder on copper plates after his assignment to the WPA Art Project. He found that the smooth surface of the copper plate is made rough by grinding carborundum powder on its surface with a flat iron.

A veteran of the first World War, Mr. Thrash studied at the Chicago Art Institute. Prior to his WPA employment, he had been a porter, elevator operator, tap dancer, steward and soldier. It has always been his ambition to be an artist.

● TUSKEGEE PRESIDENT NAMED ON CITIZENSHIP COMMISSION

*Board, Headed by Noted Catholic, Includes All
Races and Faiths*

Tuskegee Institute, Ala., Nov. 27. — Dr. Frederick D. Patterson, president of Tuskegee Institute, has accepted membership on the Commission of American Citizenship, the Most Reverend Joseph Corrigan, Rector of the Catholic University of America and President of the Commission, announced from his office in Washington.

Composed of more than one hundred leading Americans of all faiths in all parts of the country, the Commission is sponsoring a special civic education program for the 2,500,000 Catholic school children of the nation. Other members of the Commission include Ambassador Joseph P. Kennedy, Herbert Hoover, Governor Herbert H. Lehman, Doctor Nicholas Murray Butler, Lieutenant General Hugh A. Drum, Philip Murray, James A. Farley, and Justice Frank Murphy.

Following an appeal in September, 1938, by the late Pope Pius XI for an intensified program teaching good citizenship, the American Catholic bishops instructed The Catholic University of America to sponsor such an undertaking.

The Commission has established offices on the University campus in Washington, D. C., and already has launched its crusade for the strengthening of genuinely democratic American citizenship among Catholic students. The project emphasizes the preparation of model courses of study, textbooks, and other educational materials.

—Nashville Globe and Independent

● NEGRO DEMANDS PLACE IN NATIONAL DEFENSE

Philadelphia, Pa., Dec. 11.—"From the man-power angle, the largest defense headache ahead of the United States Government is likely to the status of that ten per cent of our population which is Negro. The Negro insists upon doing his part, and the Army and Navy want none of him," writes Walter White, Secretary of the National Association for the Advancement of Colored People in the current issue of *The Saturday Evening Post*.

Charging wholesale discriminations in both the military and industrial defense services, White says that national Negro organizations such as his own have accumulated files full of case records and put the problem in the No. 1 position on their fighting agenda.

Citing the unsuccessful efforts that have been made to date, Mr. White states, "... the Negroes' fight for the right to fight has only started. It will continue till, all along the line, Negroes receive their fair share in the task of national defense."

● MACLEAN NEW PRESIDENT OF HAMPTON INSTITUTE

Hampton, Va., Nov. 25.—Dr. Malcolm S. MacLean was installed today as sixth president of Hampton Institute, famous school for the education of Negro youth and the extension of the idea of interracial cooperation and good-will, founded in 1868 by General Samuel C. Armstrong, Booker T. Washington, founder of Tuskegee Institute, and Robert R. Moton, his successor, were among Hampton's graduates.

The audience of 2,500 included several hundred men and women, white and colored, who had assembled to take part in a two-day conference on the participation of the Negro in national defense as well as representatives of the church, the colleges and universities, business and professional workers, the government services, and the Commonwealth of Virginia.

Saying "I accept the charter and the presidency of Hampton Institute for so long as I can render service," Dr. MacLean pointed out the importance of Hampton in national education and in American life; the contribution by Negroes of five to seven billions of dollars to the national wealth; the long, tough and valiant struggle of the Negro race since the days of slavery; the enormous untapped resource for creation by Negroes of things beautiful; the progress made by Negroes whenever they have been given their full right to vote, and the strength and tolerance which Negroes have developed under American democracy.

—N. Y. Times

BOOKS

THE CONFESSIONS OF AN INDIVIDUALIST. By William Henry Chamberlin. The Macmillan Company, New York. \$3.00.

This book is more than an autobiography. It is a challenging indictment of the closely-related ideologies that threaten to engulf the world. There is a decided tinge of pessimism in the author's outlook for war-infested Europe. "I sometimes feel," he says, "a strong impulse to withdraw from the position of being a spectator and a commentator on this unfolding disaster."

Mr. Chamberlin, as correspondent for the *Christian Science Monitor*, has studied Russian Communism at first hand; he has witnessed the growth of National Socialism in Germany, and has moved behind the scenes of the Sino-Japanese conflict. His background, studies and personal contacts lend ample authority to an extremely informative discussion of the forces now threatening the world. In his opening chapter, he tells how, even as a boy, his eyes were fixed on Europe rather than on America where he was living. He recalls that it was while he was undergoing military training as a conscript in 1918 that he became pro-Bolshevik in sympathy. Most of this sympathy, he confesses, grew out of his hostile attitude toward the war; he had little more than a vague idea of socialist theory. He saw in the Russian civil war a successful revolt against a plot of the ruling classes and the capitalists against the masses.

He does a thorough job of debunking in his lengthy chapters on Stalinist Russia. It is a step-by-step process that grips the reader's attention. Particularly effective are the contrasts between conditions in Czarist Russia, where, with all the many imperfections, a great culture had developed, and the sordid, terror-ridden life that Bolshevism has created. In vivid pen pictures he presents some of the outstanding leaders of the Soviet regime. He witnessed the decimation of the Russian intelligentsia through wholesale arrests, banishments and executions. He saw famine deliberately employed to overcome peasant resistance to collective farming. It was the famine, indescribable in its horror and extent, that climaxed his Russian education. Under the challenge of Soviet collectivism, he says, he rediscovered his instinctive individualistic faith.

Subsequent assignments took the author to Tokyo, to China, Germany and lastly to Paris, where he watched the storm signals of the present conflict in Europe. He found his Russian experiences an excellent guide in forecasting the course of events in Germany. The likenesses between the Communist and Nazi regimes were immediately apparent: the same anti-religious attitude, the same methods of propaganda and terrorism, the same boasts of eliminating unemployment. "Hatred and envy," he says, "two of the strongest and most sterile human passions, were the mainsprings of

both the Russian and German revolutions. When I heard some Nazi demagogue blaming the Jews for all Germany's ills or sneering at the intellectuals, to the delight of the half-educated rank and file, I recognized a blood brother of the Soviet Communist agitator, glibly attributing food shortage and other difficulties to kulaks, saboteurs, Trotzkyists, the Pope or any other convenient scapegoat."

An impassioned lover of democracy, he has always hated war. Seventeen years of foreign travel and intimate contact with European and Asiatic politics have served only to confirm this hatred. He blames the war of 1914-1918 for the rise of the Hitler and Stalin dictatorships. Every decisive change in political and social systems since 1914, he asserts, has been for the worse. The three great post-War revolutions, Communism, Fascism and National Socialism, based on the complete denial of the rights of human personality, are overwhelmingly retrogressive in character. Earnestly, he pleads:

"Let America's destiny be to keep alight the flame of civilization which was lit in Europe, and which is now apparently going out there. Let us keep clear of adventurous crusades which, after wasting our lives and property, will inevitably end in futility and disillusionment. Let us be strong for the preservation of peace in our own hemisphere, in the regions where we can reasonably hope to make our military and naval and economic strength decisive."

—T. F. D.

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